TOWN & COUNTRY CHURCH

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No. 81

September, 1952

Christian Faith and Community

EDWIN L. BECKER

• Most of us serve out our Christian vocation within fairly modest geographical limits. We operate within pretty well defined boundaries. A few of us are denominational executives, editors, roving ecumenicals. These will be trying to convince the rest of us that "really, the world is our parish." But we know better. Whether we are in an African village along the Congo or on a street in the Chicago loop we know that the world for us lies within a few square miles.

It is these few square miles, this area of operation, to which we want to give the name "community," however inaccurate it may sound to call an area around the Chicago loop a community.

The Meaning

The term "community" has been appropriated to designate any group which may have even one thing in common regardless of how "uncommunity like" it may be. So we hear of the "business community," the "artistic community," the "engineering community."

Whatever the term community may mean to the theologian, the social philosopher, or the ecumenical prophet, for us community means the geographic area in which we operate in a local parish.

The basic qualities of our culture and of individual character, whether good or bad, arise out of the associations we have with people whom we know well and with whom we have either been willing or forced to pass the time of day.

It follows that if we want the Christian faith to have any influence upon our culture and upon the character of our people, we must give ourselves to the building of community, to the discovery of ways in which the people within our local area of operation can have opportunity to pass the time of day with one another.

Community, in this sense, means that men have a chance to know one another as whole persons, to know and be known by the same persons in a variety of different contexts.

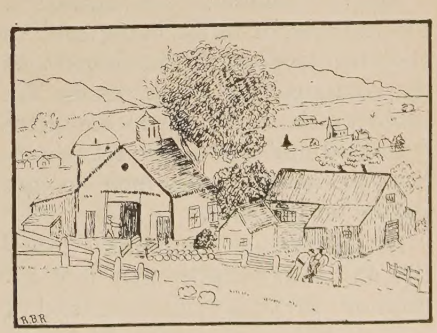
This, of course, is one of the crucial problems of our culture. People living in the constantly changing procession which we call civilization today can brush off only the most superficial sort of influences upon each other. Freed by modern technology from the necessity of neighboring, men seek out and are sought out by persons who want only a part of their interests and so escape from ever knowing or being known as a whole person.

Even the family, to withstand the pressures of our day, has become a special interest group, competing with the service club, the chamber of commerce, the labor union and often the church. In this sort of world it is but inevitable that religion likewise becomes another interest, a garment to be put on and off as men are attracted to it or tire of it.

Faith and Works

So long as we only talk *at* men, we do not impart faith nor are we particularly valuable channels for transmitting the Word of God. Only as men become involved at some deeper level than the verbal can they really share anything of the Christian life.

There are today Christian communities in Europe which seek to



solve the problem of community by some sort of withdrawal from society. To the extent to which they increase the togetherness of people at work and worship, at play, in commerce and political life, they are solving the problem of community and thus of faith for themselves.

We are not yet ready to say, however, that withdrawal of any kind can be the tactics of the church. The early church testified that "the Word became flesh and dwelt among us, full of grace and truth." The Word is made known in flesh, in the real world. It is in our area of operation with its geographical boundaries that we are called to build a community within which faith can work.

Community of Fate

Another and correlative quality of community is integrity, a sense of wholeness, of completeness. On the reverse side of the shield of integrity is responsibility. Community exists where men exercise a sense of responsibility for one another and for the institutions of their common life. Community arises when men say "we" instead of "they."

This sense of integrity and responsibility has been called a community of fate. When disaster strikes one, all feel involved in it. When one suffers good fortune, all share the satisfaction. The double quality of integrity and responsibility is frequently illustrated where community exists. Farmer Brown breaks his leg at corn planting time and unless it is planted within a few days there will be no chance for a crop. The neighbors feel a community of fate. Their sense of responsibility brings them to Farmer Brown's assistance and they gather on an appointed day to plant his field for him.

Again, a community is alarmed at the number of farms being sold to absentee landlords. The leaders of the community meet to discuss the problem. A land tenure committee is formed and a program set in motion to assist young men to get started on the land.

In the urban community integrity and responsibility may find expression in slum clearance and a low-income housing project, or in the spontaneous emergence of citizens' committees when issues threatening community stability arise.

Unity

It cannot be argued that integrity means uniformity. Quite the reverse is true. Community cannot long exist apart from diversity. It must have within it gifts sufficiently diverse to assure continuity and completeness. To assert community is not to deny the peculiar talents and interests of persons. "If all were a single organ, where would the body be? As it is, there are many parts, yet one body." (I Cor. 12:19) No one has better described the unity in diversity of community more clearly than the Apostle Paul. Here men's special interests, their vocations, the pulling and hauling for their time and talents are set in the context of community in which there is responsibility.

A group of rural ministers was meeting a few years ago on the campus of a state agricultural and engineering college. Also on the campus a short course for plumbing engineers was being conducted. In the dining hall the language of the plumbers became so obnoxious to the clergy that they asked if they could have their meals served in another part of the building. In this same conference these ministers were agreeing that what they needed to do was to make Christianity more relevant to the life of the community.

This sort of ministerial immunity which says you can have community only on our terms leaves us as poor as before, with the plumbers going their way, the clergy theirs, and in between on the misty flats the rest go to and fro.

The professionalism which we seek must be one which gives us a competent understanding of the conditions under which faith has its opportunity. It must first of all be a professionalism which is so steadfastly grounded in faith itself that men may become involved in a life-surrendering encounter with the God we serve.

German Lutheran Folk High School

RUDOLF GROTE

• The Lower Saxon Lutheran Folk High School in Hermannsburg, Germany, was developed out of the need for a school of life for young men. It strives to develop personalities for agricultural life, deep-rooted in faith. The students are taught to think and act independently.

Young people are unconfused only when they know what they want, when they have the courage to be different from the majority, and base their way of life on God's holy will. Relationship to the church and the local community is consciously strengthened, and love for the Hermannsburg mission is developed.

The Folk School is not a school for professional training in the ordinary sense; it trains personal qualities and skills which are of value in themselves. Courses are held for young men from October to March; for young women, from April to September.

The curriculum includes study of the Bible with application to daily life; history of the Church and missions, and of art and literature; German grammar; public speaking; arithmetic; music (singing; flute and trombone); sports; folk dancing; and dramatics. The School also includes courses in citizenship, agricultural policy, management, cooperatives, and bookkeeping. Special four-week courses are held in weaving and other crafts.

Trips of one or more days are made during the courses to farms, factories, scientific laboratories, church institutions, etc.

Classes are held in the "great hall." There is a smaller auditorium, a recreation room, and workrooms and weaving-rooms. Students and teachers live in the same building. In the evenings a variety of activities fills our home. A common hour for retiring provides time and hours for rest.

Through informal community evenings and planned programs, we try to take our school work into the community.

Farm Operators

• A report of the North American Lay Conference on The Christian and His Daily Work, held at Buffalo, N. Y., February, 1952, has been published by The Department of the Church and Economic Life, National Council of Churches of Christ in the U.S.A., 297 Fourth Avenue, New York 10, N. Y.

"Occupational Group Reports" form the major section of this account, "Farm Operators and Leaders" being among those listed.

Recommended goals for this group were a "Sabbath holy by refraining from all unnecessary labor"; family devotions, a fair price for the product of the farmer's labor so that he in turn "may properly till his soil, with due regard to its continuing fertility and value to him as well as to the entire social order, may adequately pay those who work for him; and may be able to support the state, school, and church"; endorsement of the cooperative movement; responsibility for the welfare of migratory workers and other minority groups.

The civic responsibility of the church was stressed in relation to helping young couples to get established on farms, the transfer of farm properties, and the development of a trained and adequate rural pastorate.

The Conference Report may be procured from The Department of the Church and Economic Life for thirty-five cents.

Good News

• West Newbury, Mass., has elected Julian D. Steele as town moderator. Mr. Steele, the only Negro voter in this community of some 1,500 population, was unopposed in the voting at the annual town meeting. Credited by neighbors with elevating the cultural life of the community, Mr. Steele is also responsible for initiating a men's forum in the Congregational Church which has grown so large it now meets in Town Hall.

—*The Saturday Review,* New York

Whitefield Village, N. H. Winston Pote from A. Devaney, N. Y.

Food and the World Tension*

FRED J. ROSSITER

• Food is a common denominator for all people, whatever their race, nationality, or religion may be.

For the many millions of people in the under-developed countries, where the supply of food is not always adequate, and where the economic level is such that they cannot afford to purchase all that is desired, food is their most important consideration.

World Consumption

Whether the per capita consumption of food in the world today is as large as at the beginning of World War II is a debatable subject. The economists in the Food and Agricultural Organization of the United Nations estimate it as being about four per cent less.

Our statisticians further point out that the per capita consumption in the surplus countries, such as the United States and Canada, has risen during the past twelve years. This has resulted in a smaller quantity of food being available for our foreign customers than would otherwise be the case.

The people, in many of the under-developed countries, are being constantly informed from Moscow that the "capitalists" and "war mongers" of the West—headed by the United States—are plotting to gain control of their country and return them to colonialism. We and the other Western nations are attempting, on the other hand, to aid in their understanding of democracy.

What does this aid mean in terms of the farming operations of farmers in North Dakota and elsewhere in the nation?

Asian Situation

Prior to World War II, Asia annually exported large quantities of rice, sugar, peanuts, soybeans, copra, cocoanut and palm oils. Asia, on the other hand, annually imported wheat and flour and small quantities of other foods. Subtracting the one from the other, however, left Asia a net exporter of nearly five

* Summary of remarks made before the Annual Extension Conference at North Dakota Agricultural College.

million tons of food annually before World War II.

In 1950, Asia was a net importer of about seven million tons of food. In summing up the situation in Asia, the change of that continent from a surplus to a deficit food area is now requiring other agricultural nations of the world to supply twelve million more tons of food than they did prewar. That is mostly grain and it is equal to about sixty per cent greater than the total grain produced in North Dakota.

In Europe, we find that the surplus agricultural areas are primarily located behind the Iron Curtain.

If we summarize the changed situation in Europe and Asia, we find an urgent need for fifteen million tons more food than in prewar. This increase is equivalent to about 500,000,000 bushels of wheat.

The Gap

Now where could this food come from? Canada and Australia have done all they could to help fill the gap. Australia has increased her exports twenty-five per cent, or from about 3,000,000 tons prewar to about 4,000,000 last year. Canada has gone up forty per cent, or from 5,000,000 to 7,000,000 tons. The United States has filled the rest of the gap and has increased grain exports roughly five hundred per cent, or from less than 3,000,000 tons to over 15,000,000 tons.

If you analyze those figures, you will find that the export and import figures do not quite balance. The differences are made up by exports of soybeans and sugar and other crops that I did not bring in.

Since the United States has attained the position of world leadership, what are we going to do with this responsibility? Can we close our eyes to the problems of the underdeveloped areas of the world, to those in need, and to those in trouble?

Better Farming

We cannot feed the world. One thing we can do, however, is to help our fellow farmers of the world do a better job of farming so they can raise their standard of living. That's where Point IV and the Foreign Visitor Program comes in. We can share our knowledge, our improved varieties, our research technicians, our system of extension service, and our knowledge of the use of insecticides and fertilizers. This we believe is the only way substantial improvement can be made in the world food situation. This program is well under way, although still on a rather small scale. It is what we call the "Technical Assistance Program," or, more popularly, the "Point IV" program.

Another question that must be given attention in the present world situation is to what extent we can assist foreign countries to earn more dollars, in order that they may buy the food and industrial supplies they need from this country.

We must keep up a high United States agricultural production in order to provide a reserve food supply for friendly nations in need. We must also do all we can to share our knowledge with farmers of other countries by sending technicians abroad and by training foreign technicians in this country.

Freedom from hunger throughout the free world could become a reality within the present century if science were fully utilized by all farmers in every country. Until freedom from hunger becomes much closer to realization than it is at the moment, any military armistice will rest on a weak foundation.

Thomas Campbell

• Thomas Campbell has recently received the Harmon Award for distinguished service in agriculture and the Superior Service Award of the U. S. Department of Agriculture. His name has long been synonymous with better agriculture and improved rural life in the South.

Soon after he was graduated from Tuskegee Institute in 1906, he was appointed by the U. S. Department of Agriculture as the first Negro farm demonstration agent. For forty-five years he has been associated with Tuskegee and has devoted his entire time to the development of agriculture and rural life.

A.C.L.A. Rural Life Conference

• The American Country Life Association will hold its annual Rural Life Conference at the University of Wisconsin, September 16-18, 1952. The theme will be "The Farm Family—Its Contributions and Its Problems." Issues to be considered will include "better understanding between groups," "problems of youth in establishing rural homes," "the family farm as an economic unit," and the "responsibility of the church, school and home in solving rural problems."

Nationally recognized authorities will make presentations and time will be provided for individual contributions and discussion.

"How!"

• "How!" a new publication of Friendship Press, presents articles and stories of "How" home missions works for human rights. Vivid examples are given of the rights to belong to groups, the rights to health, education, work and worship. There are word pictures of work with migrant children, sharecroppers, D.P.'s, Negroes, Puerto Ricans, Mexicans—work carried on in both urban and rural communities for justice to these minority peoples.

"How!" may be procured from Friendship Press, 257 Fourth Avenue, New York 10, N. Y., for 50 cents a copy.

Student Cooperative

• Students at the American Baptist Rural Church Center, Green Lake, Wisconsin, operate a student cooperative during each session. The students, who are all ministers of town and country churches, elect their own officers and a manager.

Products sold include books, pamphlets and snacks. Both denominational and interdenominational schools are held at the Center at intervals the year 'round. The ministers always take readily to running a co-op at each school.

—Cooperative News Service

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The Country Clergyman: His Influence*

HERBERT JAMES

• Each one of you possesses and exercises an influence—a "shadow" for either good or evil. There is no such thing as living to yourselves. Directly or indirectly there is a flowing-in, an "influxus or influentia of our lives into the lives of others, to their loss or gain."

Holiness

Many a time has it been said in effect, "It was not what you preached, which so told me, but what you were." The Christian weakling whose character and conduct are a perpetual reminder of things above, whose spirit and tone and temper are of heaven, heavenly, sways more hearts than an intellectually stronger or parochially more active, but less Christ-like man.

Be holy, if you would be helpful. But let me remind you that your personal holiness must be a thing of growth and increase. There must be development. Seek it humbly; seek it earnestly; seek it continuously. Let it be seen in the conduct of your home, in the choice of your friends, your society, in the regulation of your pursuits, in your unworldly discharge of needful world-work, in your diligent, unsparing devotion to all known duty, as well as in the combating of your weaknesses and the conflict with your sins. Do not for a moment suppose that it will make you less of a man because less like the men about you. Sanctity is strength.

Consistency

Closely allied to this feature of personal holiness is the comely virtue of consistency, "the white flower of a blameless life," a potent element of influence.

You must be all of a piece. The life should agree with the lip, the practice with the profession. *"Semper idem"* is the right minister's motto. And men mark whether you live up to it or not. They study you in the piece more than in the lump. They have a shrewd idea as to what you ought to be, and how you ought to act in certain circumstances, even when you yourselves may not be quite clear about it.

At no time can you say that you are "off duty."

Tempered Boldness

There must be stability, and solidity, and strength about you. Men will not lean on reeds.

There will be much to test this boldness just now when Christianity is said to be played out and a simple-hearted affiance in Christ is set down as a mark of ignorant weakness; when science is not quite satisfied with revelation, and synicism is a power in society; when your equals are apt to regard you either as a fool or a fossil, and your rustics are not quite content to walk in the old paths. Face it all boldly. Your stand will help others to stand.

Faithfulness

The next element that I should select as being productive of influence is that of faithfulness. It is a grace which has a wide spread of branch and twig.

If you would be faithful, avoid all such things as slovenliness in the conduct of Divine Service; untidy vestments, irreverent attitude, senseless gabble, monotonous drawl. You are ministering before the Lord.

Avoid again all preference of rich to poor in the administration of sacramental or occasional offices, paying no greater deference to the feelings of the one than to those of the other.

Beware of want of punctuality in keeping engagements.

For these shortcomings and the like of them are apt to breed mistrust. They make people doubt about your sincerity, your earnestness, your fitness. Some, I know, may affect to speak of them as trivialities.

* From "The Country Clergyman and His Work," a series of lectures delivered at Cambridge University and printed by Macmillan & Co. in 1890.

But they are in reality amongst the "littles" which in their observance or non-observance go to make the "much" of the unfaithful or faithful character.

Geniality

I touch but lightly on another element of influence, viz., geniality. It adds to attractiveness by adding to the "beauty" of the ministerial character, and so becomes a force.

If "joy" is the great Gospel command, encouragement of others through that joy is the great Gospel aim. You are not called upon to be sour-faced and sad, nor to go through the world as if the East wind had entire possession of you. There are too many ministerial icebergs about to make the sailing of some Christians altogether comfortable. Don't add to the discomfort.

Sympathy

I will only mention one more ingredient of effective ministerial influence, one more element in the "beauty" which attracts, and that is *loving sympathy.*

This same loving sympathy is the great want of our day. Look at our masses. Separation of class from class is one of the marked features of our times. Rough as some of your people may be you will find their hearts singularly open and responsive to sympathy. Few can stand against it.

Sympathy begets sympathy, confidence, regard. And the regard for one who aims at helping on the truth is followed by regard for that truth itself.

Stewardship

• Under the ministry of the Rev. Frederick R. Ludwig, St. Paul's United Lutheran Church, Postville, Iowa, has increased its budget from $3,000 to $40,000 since 1937. Benevolence giving for that period has increased from $700 to $17,000.

Built in a town of 1,300, St. Paul's has a membership of 1,800, according to a recent issue of *Ecclesia Plantanda,* house organ of the United Lutheran Church.

Monsignor Coady Resigns

• At Antigonish, Nova Scotia, Msgr. M. M. Coady has resigned as director of the Extension Department of St. Francis Xavier University, where he has directed the now well-known program of "adult education through economic cooperation."

Msgr. Coady is the orator who has blazed trails; the organizer who has aided mightily in changing a whole countryside; the writer who has been read in many nations; the generous friend and cooperator who has been an inspiration to hosts.

I first met Msgr. Coady in the town of Truro, N.S., on a bleak night of December, 1930. I was on my way to Antigonish, and I am glad to have been one of the early pilgrims to that place.

He and Dr. J. J. Tompkins had come from Antigonish to meet at the junction of Truro. The train schedules in and out of Antigonish were always so arranged, it seemed, that they went or arrived either at about 4:20 A.M. or 1:30 P.M. We were to leave Truro late at night and arrive at Antigonish on the 1:30 A.M. train.

We walked over to the hotel at Truro and became acquainted, then traveled through the night to Antigonish, talking all the way. Msgr. Coady was eminently practical. He asked me what kind of underwear I was wearing. I replied I was wearing just what I wore around New York. Well, there was a blizzard in the offing and mine hosts wanted me to survive. So Msgr. Coady said quite naturally, "Let me see it." After an inspection I was informed that it would not do.

Since I was then a Protestant church bureaucrat, with a little foresight, I had carefully purchased a set of old-fashioned woolen underwear, and put it into my suit case. I brought that out. The faces of mine hosts beamed. I had passed.

An eminent officer of a well-known organization in New York had assured me that Nova Scotia was so close to the sea that it probably wouldn't be "very cold" early in December. Well, it wasn't very cold, but it did snow in ways that nature only provides in Nova Scotia. They took me through towns that I never saw because of blinding falling snow. They packed me into fur coats that they borrowed from sacrificial residents, put hot bricks under my feet in autos, and put many shovels into every car that I entered.

I arrived after delays numerous in the town of Canso, where J. J. Tompkins was priest in the Star of the Sea Parish. It is on the eastern tip of this continent. I met with fishermen in the parish house and later learned that some had only come because they had borrowed shoes from neighbors.

That night I saw the local aspect of the dreams of the educators. They envisioned mass meetings to be followed by study clubs. These would be small, then to a club, each studying something on which they could act later. They thought of credit unions, but in 1930 they didn't even have a law authorizing the organizations and their supervision. Later, many credit unions and cooperatives literally flowed out of the study clubs, and a peoples' radio station has become an important aspect of the whole program.

—B.Y.L.

There follows an editorial appearing in the *Maritime Cooperator,* and a statement about Msgr. Coady's career sent to the Catholic press. The *Maritime Cooperator* says:

News of the retirement of Msgr. M. M. Coady from his post as Director of the Extension Department of St. Francis Xavier University has come as a distinct shock to the thousands of people who know him personally and to hundreds of thousands who have come to know him through his distinguished performance in the field of adult education.

After twenty-four years of exhausting work in the service of the people

he has put down his burden without regret and even with joy. Life, for many leaders of the people is often an unfinished story; it is not always given to them to see in their own lifetime the fruition of their faith, their hopes and their works into solid accomplishment. But Dr. Coady has seen a dream—an impossible dream, it seemed to many—come true in the short space of a quarter century. That he may see its unfolding for many years to come is the prayerful wish of his friends and admirers.

The belief has often been expressed by Dr. Coady that the history of a truly great people will never be written until the masses of the people are capable of taking a hand in the writing of it; to do this they need ideas and noble aspirations for, while men and institutions come and go, these alone are indestructible. People in the mass move to greatness slowly, he has asserted, but once armed with lofty ideals, they are hard to stop. And even though their efforts sometimes fail they are never the same again.

Dr. Coady may be embarrassed at finding his own statements applied to himself; nevertheless, because of his work many people will never be the same again, and the communities in which they live and the persons with whom they live and the persons with whom they come in contact will never be the same again. We are still a long way from the goal he envisions. We are far from perfection in what has already been accomplished but Dr. Coady may be assured of one thing: we shall continue to move steadfastly along "the solid ground which holds our feet, the while we build our wings."

Rev. M. J. MacKinnon, Director of Labor Classes in the industrial area of Cape Breton, has been named to succeed Dr. Coady. Those who have had contact with him in his varied activities know that he is an able successor. The *Maritime Co-operator,* on behalf of co-operators in this region, extends congratulations to Father MacKinnon and wishes him success in all his endeavours.

Outstanding Scholar

Dr. Coady, who is 70, had not been in good health since his return some months ago from Europe, where he made an extensive study of cooperative methods and adult education techniques.

An outstanding scholar, he received a bachelor of arts degree from St. Francis Xavier University; a doctorate in philosophy from St. Thomas Academy in Rome and a doctorate of Divinity from Collegio Urbano in Rome, where he was ordained to the priesthood. He studied education at the Catholic University of America and subsequently served as principal of high schools in Antigonish and as head of the Education Department of St. Francis Xavier.

The most dynamic phase of Dr. Coady's career began in 1928 when he was appointed Director of the Extension Department of St. Francis Xavier University and launched a program of education aimed at the improvement of economic and social conditions in the Maritime Provinces.

In 1929, the Canadian Government recognized his abilities when they requested that he organize the fishermen of Eastern Canada. His efforts resulted in the formation of the United Maritime Fishermen.

In 1936, Dr. Coady spoke extensively throughout the United States at the request of the Carnegie Foundation and the same year recevied the Carnegie Award for Adult Education.

Added recognition came from the Church in 1946, when Pope Pius XII raised Dr. Coady to the rank of Domestic Prelate.

In 1949, Dr. Coady was named President of the Canadian Association for Adult Education and accepted an invitation from Trygve Lie to address the Plenary Session of the United Nations, Scientific Conference on Conservation and Utilization of Resources. Two years ago Dr. Coady was again given recognition by adult educators when he was the recipient of the Marshall Tory Award.

Last year Dr. Coady continued to pursue his normal rigorous routine and travelled extensively in Scandinavian countries, the United Kingdom and France studying co-operative methods and adult education techniques.

Msgr. Coady has recently written friends in the U. S. A. that he has resumed some activities and planned to teach during the summer. Msgr. Coady also expects to write extensively about the Antigonish Movement which he directed from 1930 to 1952. He has been an advocate of cooperatives as important means of adult education. He has emphasized credit unions as a way of education as well as of democratic use of savings. He has worked among fishermen, miners and farmers, organizing numerous study groups out of which came numerous cooperatives for marketing, purchasing, credit, housing, and medical services.

Changing Scene

• One of the problems in the rural church is "the problem of self-examination and adjustment to the changing situations in which the church finds itself," writes Joe P. Hendrix in a recent issue of *The Telescope-Messenger,* official periodical of the Evangelical United Brethren Church. The author feels that the solution to the problem lies in "enlistment of people under the banner of Christ and the nurturing of them in the Christian way." He believes, however, that "the approach must be adjusted to the needs of the situation and to the changing pattern of the community."

Urban versus Rural

• "Some of our urban churches are finding that one of the best ways to build the church in the city is to evangelize the small towns and communities surrounding the city," writes W. E. Reed in a recent issue of *Gospel Trumpet,* weekly publication of the Church of God, Anderson, Ind.

A Small Church's Farm

ERNEST C. ALLEN

• For a number of years aeroplane pilots checked their course by two open-country churches across the road from each other, seven miles from Nashua, Iowa, the nearest town. Now they must look for another mark because four years ago the Methodist building was moved across the road and joined to that of the Disciples of Christ.

A symbol of the united congregations, this remodeled open-country church is now known as the Republic Community Church. In it there are facilities for meeting the religious, educational, social and recreational needs of the community. The Fellowship Hall provides a meeting place for the 4-H Club, township farm bureau, a community club, as well as the regular organizations of the church.

The Bequest

An elderly bachelor who had lived all his life in the community deeded 80 acres of his 120-acre farm to the church, stipulating in his will that the income was to be used for the purpose of providing a home and support for a resident minister and for the work of the church.

The farm is managed by a farm board consisting of five members elected by the congregation. The chairman of the farm board is the farm manager, and serves for one year after having served on the board for five years. The farm board decides what crops are to be planted, when the work is to be done, and arranges for selling the farm produce.

However, final responsibility rests with the congregation and is exercised at the monthly Church Night meetings. The chairman presides and the congregation wrestles with such problems as whether the first crop of clover should be sold or plowed under and how much per bushel they should ask for the oat crop. After much discussion someone usually makes a motion that the decision be left to the farm board.

This farm was one of the first to be enrolled in the Soil Conservation program of Chickasaw County and the prescribed form of rotation is faithfully followed. This calls for a three-year rotation of corn, oats and clover with at least one crop of clover plowed under to maintain the fertility.

Volunteer Labor

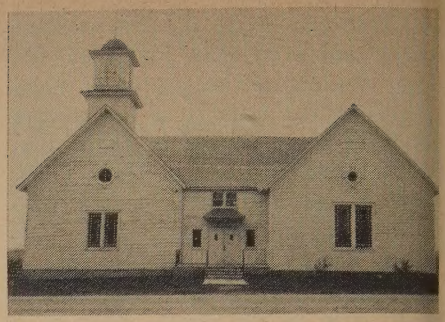
Volunteer labor does all the work on the farm. When the call is sent out that there is work to be done on the church farm, members and friends of the church come with tractors and machinery to do the work, and their wives bring the dinner. As many as eighteen tractors have worked in a thirty-seven-acre field, plowing the ground, getting it ready, and planting corn all in one day.

At the close of the year the income from the farm is figured up, and a tithe of the net income is given to missionary work. As this is a federated church, the tithe is divided equally between the Disciples of Christ and the Methodist denominations. This in addition to the regular missionary giving of the members of the church.

The Parsonage

The present balance in the farm fund of $7,000, together with an additional $4,500 which has been pledged by the congregation, will be used to build the partonage. These dollars will be stretched by the use of volunteer labor to provide a comfortable rural home for the pastor. The services of a full-time minister will soon be secured.

All of this progress would have been impossible without the church farm. The gift helped a great deal, but the congregation had decided to buy a farm for the church before the news of the bequest came. The leaders of the church realized that a church farm would give stability to the work and enable it to endure through vicissitudes of prosperity and depression. They have found that the volunteer work days have been successful in more ways than one—the work is done which brings in money to carry on the church program, and the days are times of real fellowship.



Republic Community Church
Nashua, Iowa

The income from the church farm has made it possible for this rural church to try an experiment. The members of the congregation are eager to see what can be done when the full-time services of a minister and the united effort of a people are turned loose in an effort to meet all the needs of the people in the community.

Missionary Education Movement

• The Joint Commission on Missionary Education of the National Council of the Churches of Christ in the U.S.A. (formerly the Missionary Education Movement) celebrated its Golden Anniversary celebration last spring. More than one hundred and fifty denominational executives at the meeting were told that sales of books, pamphlets and other materials on home and foreign missions rose to a record high of $366,000 in 1951, compared to $279,000 the year before.

The commission, under its imprint of Friendship Press, publishes books, plays, pamphlets, guides, maps and pictures for home and foreign mission study by church groups of all ages.

To accommodate its expanded operations, the Commission has moved to larger quarters at 257 Fourth Avenue, New York 10, N. Y.

The Harvest Festival—A Statement

The celebration of "harvest home" is very old and has a place in the history of many peoples. The maturing harvest has inspired men to expressions of praise and thanksgiving which have found their way into the religious services of all lands and faiths. The great Hebrew festivals had agricultural associations. The Feast of Unleavened Bread in the "month of earing" celebrated the appearance of the ripening ears and the start of the barley harvest; the worshipper brought a sheaf of the new grain in consecration of the first-fruits. The Feast of Pentecost was the closing festivity of the seven weeks' joy of harvest. The Feast of Tabernacles in the time of the harvest moon was the crowning harvest festival, celebrating the ingathering of fruit, oil and wine.

Primitive folk festivals at harvest time combined with the Hebrew tradition under the auspices of the Christian Church to give England its joyous "Harvest Home" celebrations, Germany its "Erntedankfest" and Scotland its "Kirn." Pageantry, sports, singing, feasting and the comradeship of master, mistress and workers characterized these occasions and became the social and spiritual expressions of joy at the harvest's end. The Pilgrims kept their day of thanksgiving on the shores of New England with feasting and religious exercises.

Some churches, like the Reformed, Lutheran, Mennonite, Moravian and Brethren, have continued to celebrate "harvest home," but in some other communions this practice has been all but abandoned, or the emphasis has been shifted to Thanksgiving Day in late autumn and the remembrance of national blessings, with but minor reference to the bounties of the harvest. This unfortunate trend has produced a nation of town and country churches in whose worship the references to seed-time and harvest are peculiarly lacking. No worship can, without losing vitality, remove itself from the ordinary pursuits of men. It is especially in connection with agriculture, where the mystery and providence of seed, soil and harvest are so evident, that this needs to be kept in mind.

The Harvest Festival may be held from August to November, but September and October are the most suitable months. It is best to keep it as a special day, apart from homecomings, anniversaries, rally days and annual meetings. Since decorations and offerings play such an important part in this festival, it must be held when suitable produce is available. The flowers, fruits, vegetables and other produce used as decorations and brought as thankofferings may be given to homes, hospitals and other charitable institutions, or they may be distributed among the sick and needy in the community. Cash offerings for missionary and charitable purposes may also be received at this time.

The annual Order of Service for a Harvest Festival is now ready for distribution. Designed for use by a congregation, it calls the attention of all communions, rural and urban alike, to the opportunities for religious experience and expression in services of thanksgiving and dedication at the harvest season. This year's leaflet was prepared for the Department of the Town and Country Church by the Rev. Bertram F. Wentworth, minister of Norway, South Paris and Bolsters Mills Methodist Churches of Maine. It may be procured from your denominational home mission board or from the Department of Publication and Distribution, National Council of Churches in the U.S.A., 297 Fourth Avenue, New York 10, N. Y., at the following rates: Single copies, 5c each; 100 copies or more, $2.60 for each 100 copies. Carriage extra on quantity orders.

Photo by Philip Gendreau, N. Y.

Ohio Rural Ministers of the Year

• The Ohio Rural Minister of the Year project, which is sponsored jointly by the Town and Country Department of the Ohio Council of Churches, Oberlin School of Theology, Ohio Farm Bureau, the Farm Bureau Insurance Companies, and the *Ohio Farmer,* have selected the Ohio Rural Ministers of the Year for 1952.

Following the pattern of preceding years, thirteen pastors and one rural weekday teacher of religious instruction, from their respective denominations, were judged the winners in a project to honor ministers who are making an outstanding contribution to better living in rural areas.

The bases of selection were upon personal and family life, pastoral work, and cooperation with other rural agencies. In addition to the honor this award carries, each minister also received a free scholarship to a special three-week school for rural leaders at Oberlin College.

The list of winners, with their denominations, are listed below:

Baptist—M. R. Walter, Sunbury. During the one year of his pastorate at this church, Mr. Walter has led in the completion of an extensive annex to the church building and the redecoration of the sanctuary. He has a vigorous young people's program and carries on a community boy's club.

Church of the Brethren—Robert L. Sherfy, New Carlisle. He is said "to preach sermons that take," a statement borne out by increased attendance and membership. Bigger crowds called for a bigger church, so the church has been enlarged and remodeled.

Church of God—Arthur Nicholson, Loudonville. Mr. Nicholson ranks high as pastor, administrator and teacher.

Congregational-Christian—Hubert Clevenger, Jr., Greenville. Here is a man of whom it is said, "He not only preaches Christian living, he lives it." Church buildings have been improved and redecorated under his leadership.

Disciples of Christ—George Crenshaw, North Baltimore. Mr. Crenshaw is a friend of the land . . . a tireless visitor of his people . . . possesses the right amount of tolerance.

Evangelical and Reformed—Harold T. Hess, Pomeroy. Mr. Hess has given outstanding leadership in youth work and cooperates with community agencies.

Evangelical United Brethren—Charles C. Messmer, New Madison. Mr. Messmer is said to be "a good pastor, preacher and teacher, and head of a happy, helpful family."

Friends—Lewis D. Savage, Leesburg. Mr. Savage is not only a distinguished rural pastor, he has a distinguished family as well. His parishioners are sensing the stewardship which he exemplifies.

Methodist (Ohio Conference)—Thomas W. Taylor, Clarksburg. Mr. Taylor works well with community agencies and is tolerant with those who differ with him. Each of his three churches is "growing," not only in numbers but in program.

Methodist (NE Ohio Conference)—C. A. Buchholz, Copley. Located in suburban Akron, this church is keeping pace with the growing community.

Presbyterian—G. W. Bingamon, Condit. Mr. Bingamon helps with religious weekday education in the public schools and with the radio work of the Town and Country Department of the Ohio Council of Churches.

Protestant Episcopal—Robert Becker, Mt. Vernon. In addition to his own church work, Mr. Becker supervises the work of Bexley Hall students.

United Presbyterian—Russell R. Lester, Seaman. Mr. Lester excels in youth work and community service. He also teaches English as a substitute teacher in local schools.

Weekday Teacher—Geulah Hunt, Gettysburg. A "Disciple," Miss Hunt works with all Protestant denominations and is interested in all phases of community life which point toward abundant life.

National Council Statements

• The General Board of the National Council of the Churches of Christ in the U.S.A., which met in June, 1952, went on record as unalterably opposed to segregation and vigorously urged the churches to strive for a "non-segregated church and a non-segregated society."

The statement adopted by the General Board called on the churches to eliminate segregation in their institutions, facilities, theological seminaries, places of worship and conferences. It also stressed the need for the churches to press for fair and non-discrimination practices in employment, housing, education, health and leisure-time activities.

Another important action by the General Board involved the decision to make New York City the headquarters of the National Council for the next ten years. At the same time, the General Board voted to select a mid-western city as the eventual headquarters for the Council. The specifications include freedom from racial prejudice; easy accessibility by air, rail or auto; availability of a supply of office help; availability of mass communication media; and adequate hotel accommodations and office space.

Lord's Partnership Plan

• In Sardinia, South Carolina, the Lord's Acre Plan is called the Lord's Partnership Plan because on the "Day of Ingathering" handiwork, furniture, preserves, labor, cotton, everything the people in the community can give are included in the donations to be auctioned off. Eggs, for instance, brought $9.50 a dozen at the 1951 sale.

James M. Carr, secretary of Town and Country Church Work for the Presbyterian Church, U. S., tells about the results of this project in a recent issue of *Presbyterian Survey.*

During the Harvest Festival occasion, announcement was made that "the sales of gifts and gifts of cash came to a total of $3,500 . . . this is to be used in the erection of a much needed religious education building."

Notes on F.A.O.

• The latest job assigned by the Assembly of the Food and Agriculture Organization of the United Nations is assistance in the field of land reform. The F.A.O. is proposing to select a few countries in which there have been changes in the way the land is held, and study the advantages and disadvantages of the various systems. Special attention will be given to demonstrations in the redistribution of land.

In the works at F.A.O. headquarters in Rome is a plan for setting up a "Famine Reserve." This will consist of a gathering of foods readily available, to be shipped when needed to an area in special need of food in an emergency. It is expected that the products would be packed in small units that would provide about 1,200 calories a day per person.

The emergency food reserves would have to be purchased by the nations in some cooperative way not yet worked out. There appear to be three possibilities. The emergency food reserve might be internationally owned and controlled, or nationally owned but internationally controlled, or nationally owned and nationally controlled.

In its expanding program of technical assistance, whereby an international mission brings the know-how and the show-how to nations requiring special technical assistance, the F.A.O. is daily meeting "new frontiers and new opportunities," says a statement furnished by the North American regional office of F.A.O. in Washington.

A Swiss agronomist advises Colombia how to produce the fibers she badly needs. Colombia has the native grasses and plants that can be turned into many useful products, but at present she finds it difficult to buy in the world market all the fibers she needs.

The F.A.O. projects are down to earth, and calculated to "pay off" in various ways. They are aimed at putting more land or water into production, growing more food, and raising the level of consumption per family.

To Pakistan, F.A.O. sent Dr. W. J. Bloomestein of the Netherlands, a specialist in land and water development. He has worked out plans for a pilot project for digging irrigation canals to raise production on a million acres in the Kushtia and Jessare districts.

The increased value of the yield in terms of food needed by the people is such that in eight years the project should completely pay for itself, also improving health and sanitation.

The Countryman

• Twenty-five years ago the first number of a small, pocket-sized periodical, with a green cover, named *The Countryman* was published. It was founded and edited by an English journalist, J. W. Robertson Scott, who started the venture at an age when most men think of retiring.

It was edited in the country. The founder-editor and his wife were the entire staff. The office was an attic in their home in the Cotswold, at Idbury. Robertson Scott's wise friends predicted for his journal a sale of a few hundred copies. In 1947, when he retired, *The Countryman* had a circulation of 60,000 copies, only because there was a shortage of paper in England. Recently the paper's sales were over 75,000 copies an issue. Robertson Scott goes right on leading an active life. A recent number records his adventures in the New Zealand mountains, including broken bones because of the strenuous life.

The Countryman is a "non-party review and miscellany." Its photographs have fascinated its readers for a quarter century. Its book reviews are of a very high order. One may read thorough accounts of gardens and farms throughout the world.

The Countryman is now edited at Sheep Street, Burford, Oxfordshire, by John Cripps. It is now owned by *Punch*. There is a note in each issue stating: "The freedom of the editor in the expression of opinion and in the selection of staff is absolute."

Religious Radio Helps

• The Protestant Radio Commission has published a series of pamphlets which present the values and techniques of religious radio broadcasting for rural people. They are:

"Hints on Religious Music for Radio," by Charles H. Schmitz
"Radio Hints for Ministers," by Charles H. Schmitz
"Radio Devotions," by Charles H. Schmitz
"Religious Newscasting," by Harold J. Quigley

These pamphlets may be procured from The Protestant Radio Commission, 220 Fifth Avenue, New York 1, N. Y., for 10 cents per copy, or $1.00 per dozen copies.

Migrant Prayer

• "With bowed heads and humble hearts, we acknowledge thy presence. Help us as a unit, O God, to grow stronger in faith. Help us to follow your wise path. Place some wonderful blessings upon our families at home, and help the churches to grow, for without them the world would be much weaker. *Amen.*"

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Rural Church Emphasis Week

• The third annual Rural Church Emphasis Week was held at Central Baptist Theological Seminary, Kansas City, Kansas, March 25-27, 1952. This annual event is the project of the seminary's Department of Rural Leadership Training, of which C. R. McBride is the director. More than five hundred people attended one or more sessions during the three days. These pastors, laymen and denominational leaders, in addition to the student body, came from eleven Midwestern states.

It is the policy of the Department of Rural Leadership Training to honor an outstanding rural pastor by inviting him to deliver the chapel lectures. The man chosen must indicate by his work his love for and ability to work with rural people.

This year, the Rev. Cullen B. Crook, pastor of the Pleasant Grove Baptist Church near Greer, South Carolina, was chosen as the chapel speaker. Mr. Crook has had a short but significant pastorate with this church. He has led them in building a new church house and educational plant. They are now engaged in building a $20,000 pastorium. This open country church has a resident membership of nearly six hundred and an annual budget of $40,000.

Mr. Crook spoke at chapel on the following subjects: "Preaching from a Country Pulpit"; "The Rurban Church"; and "Building a Rural Church."

Interest Groups

Five interest groups were organized and each met for a total of ten hours during the three days. The subjects included "A Vital Program for a Rural Church"; "Reviving Dead Churches"; "Training Leaders for Rural Churches"; "Making Rural Worship Vital"; and "Missionaries and Denominational Workers."

Banquets

The traditional banquet was held in the seminary's new dining room on the first evening, with an attendance of two hundred and fifty.

Following the eating and singing, the banqueters enjoyed a symposium on "The City Church's Stake in the Rural Church."

A fifty-voice choir from the Broadway Baptist Church in Kansas City, Missouri, brought the evening meeting to a conclusion with a thirty-minute program of rural music.

The Land

The subject for the second evening's meeting was "For (the) Land's Sake." The devotional talk on "Jesus of the Countryside" was given by the Rev. John W. Wells of Atlanta, Georgia, and the music was furnished by a choir made up of singers from nearby rural churches. The evening address on "The Christian's Relationship to the Land" was given by Mr. T. Russell Reitz, a layman of the Methodist Church. He is a forceful speaker and made a strong appeal to the people to be Christian stewards of the land as well as of the other talents they possess.

The dates for the fourth annual Rural Church Emphasis Week have been set for March 17-19, 1953, and plans are now under way to make this even more significant than the one in 1952.

—C. R. McBride

"Lady Circuit Rider"

• Mrs. W. L. Parker, wife of the pastor of the Bethlehem Methodist charge, near Hartsville, S. C., is a licensed preacher and serves five churches of her own.

Hawley Lynn tells about the activities of this remarkable woman in a recent issue of *The Christian Advocate*. On the first and third Sundays of each month, "Mrs. Parker preaches in three churches at 10:00 a.m., 11:15 a.m., and 3:30 p.m., and then attends the Methodist Youth fellowship at night."

During the past year four of the five churches held vacation church schools. Each has increased its membership and improved its property.

The remarkable success of Mrs. Parker "may prove to be one of the answers to the shortage of qualified ministers in The Methodist Church," the author believes.

Paintings at Rural Church Center

• Four oil paintings by a widely known rural artist of Wisconsin have been acquired by Rural Church Center, Green Lake, Wisconsin. Painted by Chris Olson, a strawberry farmer, the paintings portray the beauty of the life-giving elements in natural foods given by God for the sustenance of man.

From the time of his boyhood in rural Wisconsin, Chris Olson has been irrepressibly devoted to painting, and has persisted in his interest through substantial difficulties. A local Kiwanis club granted him a scholarship for his first professional study after high school; later he studied under the Federal Art Project and for five years devoted most of his time to creative work. Now he is owner of a small family farm on which he grows strawberries as his primary crop, cultivates a large family garden and keeps a cow.

Mr. Olson's widely known painting, "Parsley Tea," portrays realistically yet simply the lush richness of highly concentrated vitamins and goodness to be found in the earth's herbs.

The painting called "Bread" tells the story of the production of man's most useful food. This painting was given by The Riverside Church in New York City.

In "Pumpkin Pie," the artist has shown the golden goodness of the common pumpkin, baked in its shell and then its meat made into the traditional pie of Thanksgiving Day. This painting was purchased by the joint gifts of several Town and Country Ministers' schools and some private individuals.

"Winter Onions," in its soft greens against the sparkling white of the snow, depicts the continuity of God's good green things.

In addition to the Olson paintings, the Center has received this year as a gift from an anonymous donor two paintings by Benson Y. Landis, Executive Director of the Department of Town and Country Church of the National Council of Churches. These paintings depict the parsonage and church of John Frederick Oberlin, great pioneer in the work of the rural parish.

Plans are also under way to se-re a suitable painting of Christ in e rural setting to hang over the w fireplace at the Center.

Films With Mission Study Emphases

Three new dramatic-documentary ms have been released by The Re-gious Film Association, 220 Fifth venue, New York 1, N. Y. Al-ough created especially for use in e 1952-53 study emphases of the rotestant churches, the films deal ith basic problems which will de-and consideration for years to me.

WE HOLD THESE TRUTHS is dramatic statement of the case for The Church and Human Rights," e theme of the Home Missions em-hasis. In it, a young Negro soldier ses his leave to visit Washington nd New York. He finds vicious lums and race segregation in forms hich cause him to question his ountry's right to call herself a Christian nation" and to wonder if he churches have any interest in hese problems. Eventually, how-ver, he comes to a realization that he Christian churches are acting nder a conviction that God cares.

CHALLENGE OF AFRICA tells he dramatic story of how native Christians are waging a battle for he survival of Christian ideals in Africa's cities in the face of sinister ommunist infiltration. The film as made to stimulate and enrich tudies of the African mission field, he Foreign Missions emphasis for his year.

Both of these films run approxi-nately 30 minutes.

AN END TO DARKNESS (22 minutes) is the story of a typical African boy in Liberia who, in spite of the persecution and threats of tribal leaders, seeks an education in a Christian school and returns to serve his people. The film is non-denominational in character.

The films are available for rental from denominational and independ-ent film libraries as well as from those of The Religious Film Associa-tion.

Youth Attitudes

• Based on replies from 330 Vir-ginia Polytechnic Institute and 100 Virginia State College seniors to the question, "What would you give as the major reason or reasons for lack of interest in the church which fre-quently exists among young people today?" the following typical com-ments were made:

"We become so wrapped up in the material aspects of life that we over-look the hunger and the need for the non-material aspects of living."

"Young people do not like to sit for an hour and be yelled at, should be taught—not scolded."

"Poor, oft-repeated, uninstructing sermons—dry, vague, boring."

"I will go to church someday—plenty of time yet."

"Religion is for older people who are afraid of dying."

"Older people won't let go of the reins and let the younger people have a few interesting jobs in the church."

—From a *Progress Report,* pub-lished by the Virginia Agri-cultural Experiment Station

Three-Year Summer Course

• Nova Scotia's St. Francis Xavier University offered this year the first of three special summer schools to train Catholic priests and seminary students in cooperative leadership. Famed for its extension work among Nova Scotia's fishermen, farmers and miners, the University has played an important part in the development of that province's model co-op and credit union movements.

Emphasis this year was on "rural problems and credit." Lecturers in-cluded Monsignor M. M. Coady, known throughout North America for his adult educational and co-op work in Nova Scotia.

Next year the course will deal with "labor problems and coopera-tive services"; in 1954, "the Chris-tian interpretation of the Consum-ers Cooperative Movement and the practical problems of organization" will be considered.

—*Cooperative News Service*

Presbyterian Moderator

• Dr. Hermann N. Morse, a vice president of the National Council of the Churches of Christ in the U.S.A. and chairman of its Division of Home Missions, was elected Moder-ator of the General Assembly of the Presbyterian Church in the U.S.A. in May of this year.

Dr. Morse entered the service of the Presbyterian Board of National Missions in 1912, making special-ized surveys of rural areas. These surveys have become part of the early literature of rural sociology.

Since 1914, Dr. Morse's positions with the Board have included those of director of research and publicity; director of budget and research; ad-ministrative secretary; and, for the past three years, general secretary. As general secretary, his responsi-bilities entail administration of mis-sions work carried on by some 3,000 missionaries. He is author of three interdenominational mission text books: "Toward a Christian Amer-ica," "These Moving Times" and "Again Pioneers."

The record of Dr. Morse's forty years in the home missions work of the Presbyterian Church is one of thinking clearly and working cre-atively with all the forces that are building Christian enterprise. He works for Protestant unity.

Dr. Morse's wide range of interests outside the mission field include mu-sic, chess, bowling, reading, and his farm in Vermont.

A Chaplain's Farm

• When Chaplain Paul W. Bare left the Army for civilian life, he wanted to get back and live where he could see things grow, as had his Pennsylvania Dutch ancestors. A small town in Chester County, Pa., was the answer.

Chaplain Bare tells an amusing story of his experiences in "watch-ing things grow" in a recent issue of *The Christian Advocate.* He watch-ed not only his garden grow but also turkeys, chickens, rabbits, pigs and calves. He says, "the unexpected al-ways happens."

Half the Rural Church Problem

• "Half of the rural problem is in the city." I first heard these words a good many years ago from Murray D. Lincoln of the Ohio Farm Bureau. What he said further I don't recall, but I wish to take his words as a starting point for a few reflections on the half of the rural church problem that is in the city. (It could also be that at least half of the urban church problem is in the country, but that must be dealt with on another occasion or by another.)

Much that needs to be done in the rural community must be done away from it, at the county seat, at the agricultural college, at the state capitol, at Washington, at United Nations. Community engineering is in part local, in part not. Community statesmanship requires this broad view.

So it is with the rural church. We are apt to put too much burden upon the young graduate from the seminary and the men and women who are members of the rural church. Appointment systems and short pastorates are apt to be controlled elsewhere. Plans for cooperation on a local scale may succeed only if there is local, district and state, and often national cooperation. How few are the times when creative cooperation is present at all of these so-called levels. I am willing to grant that the local level is always the highest, and that the national interdenominational level is the lowest. But one of these does not go far unless it is in tune with the other.

The young minister often goes forth determined to engage in creative cooperative activity with other churches in his community. He may soon have it impressed upon him that there are good historical reasons for having several missionary societies, with several sets of officers in one town—also good sociological reasons. Variety of organization gives status and scope and opportunity for competition to several groups of people in a community. I would not be surprised if there were good evidence that people living in a local community are oftener blocking local church cooperation than the officials who live outside the community.

Having recognized all this, my main plea here is that we note the role of the church at large in the development of the rural church movement. People take their cue from the words they get at the top. That is usually the case in large organizations. And many denominations are indeed large organizations.

But the church at large—for all of this general enthusiasm about ecumenicity—which mainly tingles spines of a few people at headquarters—is now so general that it does not readily focus, that it does not have genuine interests and concerns, that it does not express a sense of mission. Maybe it has so many interests that it no longer has a true interest—who could know?

Thus the church at large is noted for its indifference to those intangible values that one finds inherent in the vocation of agriculture, in man's contact with the soil, in the meaning of the land for family and community. It is also noted for its indifference to those intangibles that sustain and support the rural church movement, which in its highest and best reaches is something without headquarters or budget.

There is this indifference because of the inarticulate and unorganized country church; and because the church at large is under urban church control that is not sensitive to most of the significance in urban or rural life. (I would be willing to defend the thesis that the average urban minister knows less about urban life than the average rural minister knows about rural life.)

The urban church, which is controlled by the church at large, has become overwhelmed by the commercial spirit, by concentrations, by shifting population, by the confused international situation, by social crisis, by the disaffection of large groups of power in the community.

The church at large is even too impotent to look around and see the deep roots that country churches still have. It seldom says thanks for the many members the poor little country churches send annually into urban churches, not to mention the missionaries and the ministers many of whom have a way of coming out of a rural culture.

The church at large is incapable even of recognizing the significance of culture in either rural or urban communities.

All of which is not put on paper with jubilation. But if it were not so, the rural church would get more encouragement from "at large" for its ministry in small communities, and for its nourishment of the peculiar values in small community life. If this were not so, many more ministers would be encouraged to develop a *permanent* rural ministry and many more rural churches would engage in whole-hearted cooperation. And upon these two, much else in the rural church depends.

—B.Y.L.

Autumn Flowers

Still blooming on, when Summer flowers all fade,
The golden-rods and asters fill the glade;
The tokens they of an Exhaustless Love
That ever to the end doth constant prove.

To every season has our Father given
Some tokens of his love to us from heaven;
Nor leaves us here, uncheered, to walk alone,
When all we loved and prized in youth have gone.

Let but thy heart go forth to all around,
Still by thy side the beautiful is found;
Along thy path the autumn flowers shall smile,
And to its close life's pilgrimage beguile.

—Jones Very

Book Reviews

Beauty Behind Barbed Wire. The Arts of the Japanese in our War Relocation Camps. By Allen H. Eaton. Harper and Brothers, New York. 1952. $6.00.

Allen Eaton had a grandfather who in Oregon in the 1880's persuaded a posse of excited men not to burn the houses and land of the Chinese in the village where, it was said, they were threatening the existence of the U. S. "with the Yellow Peril." This book is written by his grandson, gifted in the art of reconciliation.

When the Japanese in the U.S.A. were moved from the West Coast to War Relocation Camps these busy people fashioned with their skillful hands many things of great beauty. Mr. Eaton has filled this book with numerous photographs of those things. The variety seems almost infinite. There are hobbyhorses for children, rock gardens, collections of surplus wood beautifully arranged, carvings of sand, etc., etc. The Japanese who were forced into the camps also had poetry societies, dramatic clubs, and classes in good manners!

Mr. Eaton is one of those rare Americans who are able to work with great care and patience. He has studied the handicrafts of New England, of Appalachia, of rural communities generally in the U.S.A. This thorough book should add to the laurels that Allen Eaton received for his previous studies of the arts of people.

—Benson Y. Landis

The Church Inventory Handbook. By Herbert E. Stotts. Wesley Press, Denver. 1951. $3.75.

An increasing number of people are interested in the use of social science techniques in making church studies. To those unfamiliar with such techniques, this handbook will prove helpful. The main phases of a complete community study are described and suggestions are given for gathering and interpreting data. By using recently developed techniques of reproduction, an unusually large number of charts, tables and graphic portrayals have been included. These serve as examples and make many sections more understandable than would be possible by description alone.

The focus of the book is not as sharply drawn as some will desire. As a book of methods, too much time is given to the presentation and interpretation of data gathered by the author rather than to techniques of study. As a book of interpretation, the data is too limited for generalizations and there is more explanation of methods than desirable. As a handbook for beginners, more technical terms are used than is necessary. As a book of methods for technicians, in which such terms would be fitting, it is rudimentary.

Such an analysis of the work may seem too highly critical to some. Yet I believe that the special character of the book is revealed in that analysis. It is an introduction to methods, to interpretation, and to technical terms. As such it will be a useful tool to most nonprofessionals who want to undertake a church study.

—Don F. Pielstick

Winds of Morning. By H. L. Davis. William Morrow and Company, New York. 1952. $3.50.

"Winds of Morning" is a Western story which combines fiction, a mystery plot, philosophy, and a book about nature. The setting is backcountry Oregon, along the Columbia River.

The tale is told by Amos Clarke, assistant to the sheriff, who assumes the role of spectator. It is Amos's assignment to see Old Hendricks (a crusty old herder) and his string of horses safely out of the lowlands along the Columbia River up into high grazing country. Most of the story develops around the trails and campfires of this trek. There are vivid descriptions of the countryside, the sunrise and sunset, the forested ridges and heights.

The pace of the book is slow; the language, rough. But there are many rewarding passages. Of the community, the author says: "Exploring into the real ins and outs of a community is something like taking a deep look into a waterhole out in the desert. You can ride within a few feet of a desert waterhole every day for a year without ever actually seeing the water at all, only the things it reflects. . . . But when you get down to drink from it and lean close, the reflections disappear and the life under the surface becomes visible. . . . The mere shadowing out of some surface images that never really existed opens up a whole new world as active and populous as your own, different from anything in it and still part of it."

Old Hendricks says tritely but truly. "What a man gits out of life don't count for a damn in the long run. It ain't what you git out, it's what you put in that lasts." Mr. Davis has put a great deal of himself and his own experiences into this story of the American Northwest. It is a book that readers will long remember.

—R.B.R.

Which Grain Will Grow. By H. H. Lynde. Crown Publishers, Inc., New York. 1952. $3.50.

This is a novel about a small American town in the Pacific Northwest and the lives of the people who live there. It is not a story about one hero or even one family, but about six principal characters and several dozen others who happen to live in the same community. The book covers twenty years of complicated living, taking most of the people from their early twenties to their late fifties.

Miss Lynde has a nice sense of humor and tolerance as she describes the vicissitudes of many years—the courtships, marriages, divorces, successes and failures, with emphasis on the failures.

Which Grain Will Grow is an unusual study in character development, but it is a sad story and a sordid one in many ways and it presents few examples of the genuine friendliness and helpfulness one usually finds in a small community.

—R.B.R.

National Convocation

on The Church in Town and Country

Under the Auspices of the Department of the Town and Country Church, Division of Home Missions, National Council of the Churches of Christ in the U.S.A., 297 Fourth Ave., New York 10, N. Y.

COLUMBUS, OHIO — OCTOBER 29-31, 1952

General Information

Who May Attend? You! if you are interested in the Town and Country Church. Ministers, ministers' wives, lay people, administrators of the church, religious educators, editors, officers of farm and rural community organizations, employees of civic and government agencies—all are invited.

People must make their own hotel reservations.

Headquarters:

DESHLER-WALLICK HOTEL

Broad and High Streets — Columbus, Ohio

An attendant will be at the registration desk on Tuesday, October 28, from 4:00 P.M. to 8:00 P.M. Wednesday, the registration will begin at 8:00 A.M. and continue through the Convocation sessions.

To help carry the expense of the Convocation, a registration fee of $1.00 will be charged at the Convocation.

Outline of Program

WEDNESDAY, OCTOBER 29

Registration—8:00 A.M.

Opening General Session—9:15 A.M.
Invocation, by Edward K. Ziegler, Church of the Brethren
"This Convocation—An Introductory Statement"
Claude J. Snyder, Evangelical and Reformed Church: Chairman of the Department of Town and Country Church, Division of Home Missions, National Council of Churches

9:30 A.M. "Some Common Concerns and the Cooperative Approach"
Ralph L. Williamson, the Rural Church Institute, New York State Council of Churches

10:15 A.M. Worship Service, Edward K. Ziegler

10:45 A.M. Commissions Meet (see list)

LUNCH

2:00 P.M. General Session
"Interdenominational County Institute"
B. L. Hummel, Virginia Agricultural Extension Service

3:30 P.M. Commissions Meet (see list)

DINNER

7:30 P.M. General Session
"The Rural Church of the Negro People in the South"
Harry V. Richardson, Gammon Theological Seminary

THURSDAY, OCTOBER 30

9:00 A.M. Worship Service, Edward K. Ziegler

9:30 A.M. General Session
"The Church in the Rural-Urban Fringe"
A. *"The Situation in the Fringe"*
Samuel W. Blizzard, Jr., Pennsylvania State College
B. *"How Churches Minister to People in the Fringe"*
Informal Discussion

11:00 A.M. Commissions Meet (see list)

LUNCH

1:30 P.M. General Session
"The Role of the State Council of Churches in Relation to the Town and Country Church"
A. A Dramatization of the Development of the Services of the Ohio Council of Churches, 1908-1952
B. "A Buzz Session" on the Role of a State Council, led by J. P. Schmidt, Ohio Agricultural Extension Service

3:30 P.M. Denominational Meetings, including dinners as arranged by officers and groups of the denominations

DINNER

8:30 P.M. Worship Service, Edward K. Ziegler
"This Ministry of Food"
Arthur Raper, U. S. Department of Agriculture

FRIDAY, OCTOBER 31

9:15 A.M. Summary of Commission Reports
Chairman, Thomas Alfred Tripp, Congregational-Christian Churches

10:30 A.M. Final General Session
Charles M. McConnell, Boston University

11:30 A.M. Worship Service, Edward K. Ziegler

12:00 M. Adjournment

Commissions

1. The Church and the Family Farm
Joseph Ackerman, Farm Foundation
2. The Church and Cooperation with Community Agencies
(Including Churches Cooperating with Churches)
Clyde N. Rogers, Ohio Council of Churches
3. Worship Methods
Edward K. Ziegler, Church of the Brethren
4. Financing the Town and Country Church
George P. Kerr, United Presbyterian Church
5. Religious Education in the Town and Country Church
Luke Beauchamp, Methodist Church
6. Lay Participation in the Town and Country Church
J. P. Schmidt, Ohio Agricultural Extension Service
7. Methods of Church and Community Study
Herbert Stotts, Iliff School of Theology
8. The Church Building
Forrest Groff, Church of the Brethren
9. Public Relations of the Town and Country Church
Maurice Wieting, Ohio Farm Bureau
10. Radio and Television
Robert Miller, Station WRFD, Columbus
11. Recruiting for the Ministry in Town and Country
Albert Bartholomew, Theological Seminary, Lancaster, Pa. (Evangelical and Reformed Church)
12. The Church in the Rural-Urban Fringe
Samuel W. Blizzard, Jr.
13. Agricultural Missions
Ira W. Moomaw, Agricultural Missions, Inc.
14. Evangelism and the Town and Country Church
Dale W. Medearis, Disciples of Christ
15. World Food Needs
Arthur Raper, United States Department of Agriculture

COLUMBUS, OHIO, HOTELS

Deshler-Wallick Hotel—Singles, $5.00 up; Doubles, $8.50 up. Capacity rooms at $3.00 per person per night—4 to 12 persons.

Neil House—Singles, $5.00 up; Doubles, $7.50 up. Capacity rooms at $3.00 per person per night—5 to 8 persons.

Ft. Hayes Hotel—Singles, $5.00 up; Doubles, $7.50 up. Capacity rooms at $3.00 per person per night—6 to 16 persons.

Seneca Hotel—Singles, $3.50 up; Doubles, $5.50 up. Capacity rooms at $2.50 to $4.00.

Chittenden Hotel—Singles, $2.75 up; Doubles, $5.00 up. Capacity for 4 to 8 persons with bath, $2.25; without bath, $2.00.

Southern Hotel—Singles, $4.50 up; Doubles, $6.50 up. Without bath—Singles, $2.75 up.

Virginia Hotel—Singles, $3.75 up; Doubles, $6.00 up.

Park Hotel—Singles, $1.75 up; Doubles, $2.50 up.

Norwich Hotel—Singles, $2.50 up; Doubles, $5.00 up.

Broad-Lincoln Hotel—Singles, $3.00 up; Doubles, $5.00 up.

Bliss Hotel—Singles, $2.00 up; Doubles, $3.00 up.

Jefferson Hotel—Singles, $3.00 up; Doubles, $5.00 up.